



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

philosophy is broader than any science, broader than all sciences together, and cannot be comprehended under the formulas of any of them.

Bibliographie des Modernen Hypnotismus. Von MAX DESSOIR. Berlin. 8°.

To realize the great activity in the study of hypnotism now present in all parts of the civilized world, nothing could be more serviceable than this bibliography. There are included no less than eight hundred titles; and these are devoted to the modern, scientific phases of the study alone, excluding references to the history of the topic, as well as the works of those who wrote when the topic was in a pseudo-scientific stage. By this plan seven-eighths of all the writings catalogued fall in the period since 1880. The increase of interest in the topic since 1880 can be read off from the increase of publications year by year. In 1880 there were published 14 works pertinent to this bibliography; in 1881, 9; in 1882, 39; in 1883, 40; in 1884, 78; in 1885, 71; in 1886, 131; in 1887, 205; in 1888 (January to April), 71. The countries in which the activity in hypnotic studies is greatest are likewise indicated by the languages in which the publications are issued: 473 are in French; 102 are in English, of which 40 come from America; 88 in Italian; 69 in German; 22 in Danish; 16 in Spanish; 12 in Russian; 6 in Dutch; 4 in Swedish; 3 in Norwegian; 2 each in Polish and Hungarian; 1 each in Portuguese and Roumanian. The classification of the topics is a very convenient one. We have first the general works (191 in number); then those with a more special medical interest (of which there are 199); next those on magnetism (36), on the physiology of hypnotism (62), on its psychological and pedagogical aspects (85), on its forensic aspects (43); and, finally, sections on telepathy (81), mesmerism (58), and miscellaneous (46). Under each section the titles are arranged by date of issue, and cross-references to other sections are given. There are also references to the numbers treating of the works of the Nancy school, of the Paris school, the question of simulation, of suggestion, of the practice of hypnotism and its theory. No trouble has been spared to make the bibliography convenient; and, to enable the author to maintain its completeness, he requests that books and articles on the topic be sent to him at W. Köthenerstr. 27, Berlin, Germany.

Die Ekstasen des Menschen. Von PAUL MANTEGAZZA. Tr. by Dr. R. Teuscher. Jena. 8°.

LIKE many of his eminent countrymen, such as Lombroso, Morrelli Sergi, Buccola, Vignoli, Mantegazza belongs to the psychological school of naturalists, and devotes his main efforts to bringing into the domain of science groups of facts that have hitherto been left to grow wild in the open road of speculation, or have been perversely cultivated at the hands of mercenary pseudo-scientists. His three works treating from various points of view, but with the anthropological, pedagogical, and psychological interests ever uppermost, of the sexual relations of mankind, indicate one phase of his labors, while another is suggested by his work on facial expression. He combines with his scientific interests a deep feeling for nature, both in the phenomena of land and sea and in that more specially inviting subject conveniently termed 'human nature'; and this is brought to the front in his essay on the art of being happy (*Science*, Dec. 9, 1887). Add to this that the author is a wide traveller, a careful reader, and an excellent stylist, and it is not difficult to understand that whatever he writes is likely to be interesting reading. In the present volume this expectation would not be disappointed. Under the head of human ecstasies are here included all those many extremes of emotion that lead to the forgetting of self, and in their extreme forms to a condition closely allied with the phenomena of hypnotism. It is this connection that lends an especial interest to the study of these phenomena, and rescues many apparently incredible and inexplicable narratives, especially in the history of religious devotion, from the scepticism with which they have been regarded. Moreover, as scientific psychology widens its domains more and more, it finds a large class of phenomena capable of only such a lenient and elastic treatment as are the classification and description of diseases. At best one can empirically describe and diagnose, leaving it to the future to gain a clearer insight and to deduce important generalizations. By

singling out the ecstasies of mankind as the heading of a chapter in descriptive psychology, Mantegazza has done a real service to that science, which he himself acknowledges is still in its 'prattling' stages.

Rudimentary forms of minor ecstasies are to be found in animals. There are not only love ecstasies, but, as those passionate delights in activity visible in an unchained dog indicate, a motor type of ecstasy; while the admiration of the bower-bird for its work of art, or the self-admiration of the strutting peacock, shows the beginnings of an æsthetic absorption. In man, and more especially in the man of civilization, the forms of ecstasy are many. We see not only ecstatic states brought about by the exercise of normal physiological functions, but even more by extreme devotion to artificially acquired possessions. Under the first head we contemplate the all-absorbing love of a mother for her child leading to deeds of astounding self-sacrifice, and to moments of rapturous adoration; we witness, though more rarely, the devotion of child to parent, remaining as a rule on a more respectful, contemplative stage; we read of the mutual love and devotion of brothers and sisters, of the soul-stirring compact of friend with friend that played so large a rôle in the friendship of classic times; we must even add the instances of Platonic love so often decried as impossible, but warmly defended by Mantegazza, to the crowning passion of romantic love, if we are to grasp the broad extent of the ecstatic horizon. The most interesting as well as the most completely described ecstasies are those connected with religion. These are most closely akin to the exaltations of love, and the devotee often calls herself (for women are more prone to this than men) the bride of her Saviour. Mantegazza confines his descriptions to the ecstasies of Christian religionists, though he could have found material in the history of all Oriental religions. St. Theresa is the type of religious ecstasies, and the minute description of her own feelings and passions that she has left form a very interesting psychological document. With her the deepest passion was for a more intimate communion with the divine essence,—a religious contemplation freed from the trammels of a sensuous life. Of such a nature, too, were the ecstasies of Plotinus, by which his philosophic insight was gained. This is the condition that leads to mysticism, and it has been claimed that a similar state of supersensuous, dreamy abstraction follows the taking of certain drugs. In another kind of religious ecstasy the passion for self-denial and self-torture is uppermost. The feeling that every transgression, however slight, must be absolved by inflicting pain, the feeling of unworthiness, of being a sinful being, seizes the soul, and drives the devotee onward to more and more intense tortures, until pain is no longer felt and the body subjugated. Here occur such marvels as the stigmata, or flowing of blood from definite regions of the skin, in the shape of a cross, or from the hands and feet. The same thing has within recent years been witnessed in very sensitive hysterical hypnotic subjects as the result of a suggestion, and thus indicating what an extreme influence nervous states have over normally automatic, involuntary processes. The conditions of cataleptic rigidity, of trance that we now artificially induce, were seen in religious ecstasy, and, according to the beliefs of the time, were converted into cases of possession by evil spirits. Asceticism, with hallucinations caused by fasting and fatigue, is another fertile cause of religious ecstasy. All these instances deserve careful study from all who would grasp the various forms in which mental phenomena present themselves in nature.

Patriotism may be so supreme a motive in a man's life that it acquires an ecstatic intensity, and in Mazzini our author finds such an ecstatic. We must also condescend to enumerate under the same head all the devotions of men to favorite pets. There are real cases of ecstatic love of a master to his dog, his horse. Here, too, belong all those hobbies and mania (crazes) that, according to their nature, save the mind from *ennui* and inactivity, or blunt the susceptibilities. The miser gloating over his gold, and the book-collector over a musty treasure, are both in a minor form of ecstasy. There remain a large class of high emotional and intellectual ecstasies in which genius finds its sphere. The æsthetic raptures, whether addressed to the beauties of nature or of art, are among the most real and ennobling, because they touch one of the deepest chords of the human soul, and one that has ever responded